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AND EASTERN CHRONICLE.

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TERMS.

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DOCTRINAL.

THE WITCH OF ENDOR.

The following is from the posthumous work of the late Dr. Osmond, of Medford. After examining and comparing the hypothesis of former commentators, with regard to the raising of Samuel by the Witch of Endor, the Doctor adds:

I therefore ask your attention to the history itself, that we may see whether, upon a critical examination, it states any facts or circumstances which may not easily and naturally be resolved into the arts and management of imposture. Saul's application was "to a woman that had a familiar spirit." The Hebrew words, literally rendered, are "the mistress," or "she that hath power of the bottle, or belly."—Impostors of this description were so called on account of their bodies being swollen or distended, as they feigned, by a divine energy or spirit possessing them at the time they uttered these oracles. By the Greeks they were called ventriloquists, persons who spoke in or by the belly.—Accordingly, Josephus thus explains the order of Saul: "That they should seek out for him some of those women that could speak out of their bellies, and call forth the souls of the dead; that by this means he might know if his affairs should succeed.—For this sort of belly-speakers can bring up the souls of the dead, and by their help can foretell futurities." The meaning of Josephus is, that these are the things to which they pretended, and they support such pretences by so altering the natural tone of their voice, that though they really spoke themselves, they could impose on those who consulted them, and make them believe that their answers were received from the spirit that they had conceived up. This they confirmed by so managing their voice, as to cause it to be heard in any direction or from whatever quarter they pleased; either above them, down a chimney, or through a wall, as should best suit their imposture, and most effectually deceive those who applied to them." This art of ventriloquism, instances of which have occurred in modern times, was probably the main ground on which the witches and wizards of old founded their claim to a power of conversing with demons and with the spirits of the dead, and of learning from them the knowledge of future events.

In his better days, Saul had cleared the land of these impostors, by putting the law of God in execution against them.—But as he had never acted from a principle of sincere respect to Jehovah, and in many instances had wilfully and most presumptuously offended him—he seems at last to have filled up the measure of his iniquities, by falling himself into those vile practices which he had so severely punished in others. For years past he had been far from having a sound mind; and, at this juncture, his panic at the sight of the Philistine army, had nearly deprived him of the small remains of reason. He appears, however, not to have been so lost, as to be unconscious of the disgrace he might bring upon himself, if it should be publicly known that he had applied to a sorceress. He therefore observed as much secrecy as possible on the occasion; and, having disguised himself, went by night, and with only two attendants. Her residence was probably at no great distance from the camp. How he disposed of his two servants at the door of her dwelling, we are not told; but there is no hint or intimation that they were witnesses to what passed between him and her, or between him and the pretended Samuel. A present in the first instance probably introduced him and his business, and rendered her propitious to his wishes. His request is, "Divine unto me by the familiar spirit, and bring me him whom I shall name unto thee." In so saying, Saul implicitly acknowledges all the supernatural powers and prerogatives to which any witch or wizard ever pretended. "Bring me him whom I shall name unto thee," where ever he may be, whether in heaven or in hell, above or under the earth, or in any of the regions of space; they must all go

and come at thy command, and give forth their oracles to those, who, through thee, consult them. This is the obvious import of his request.

But could the King of Israel, after having been trained up to the knowledge of the true religion, be so senseless as to believe that the spirits of just men made perfect, the souls of prophets and saints, after entering into the heavenly rest, should be subject to the control of conjurers; and forced by the impious arts of sorcery and enchantment, against their wills, to make a mysterious midnight appearance, and give forth moonshine oracles to wicked men, forsaken of God and given over to the consequences of their own impieties and follies? Is it not yet more astonishing, that any christian divines should have believed this, and put such a construction upon this passage of sacred history.

Extraordinary and prodigious as were Saul's expectations from the woman, she makes no objections to them as things beyond the reach of her art. She implicitly admits her ability to satisfy his inquiries. The only preliminary question to be settled between them, concerns her own personal safety; and she makes this cautious reply: "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore, then layest thou a snare for my life, to cause me to die?" By the living God, Saul swears, that no punishment should befall her in consequence of her compliance. This difficulty being removed, she applies herself to her business, and desires him to name the dead person whom he wished to consult. On his mentioning Samuel, she seems to have withdrawn some little distance from him, probably into a subterraneous cell, from which, in a short time, she gives a shriek as if in agony, loudly exclaiming, "Why hast thou deceived me? for thou art Saul." From these words it is evident that her pretended fright is occasioned, not by a vision of the real Samuel, or any other unexpected apparition; but by the information received from her ghost, that the person now consulting her was the king himself, who had put to death so many of her profession. The truth is, that from the beginning, she well knew Saul, notwithstanding the disguise which he had assumed. As he was a head taller than any other man in Israel, he was always known at first sight, even by those who had never seen him before. This woman must also have known him from the promise of impunity which he had given her; as none but her sovereign could have made such a promise. Her object, therefore, in the management now stated, was to excite his admiration of her art, and procure credit to what was to follow, by making Saul first believe that, in a way supernatural, she had discovered who he was. In this she succeeded.—Saul was satisfied that some ghost had betrayed him to her, and given her the information of his person; and desiring her not to be frightened, as he would be faithful to his oath just pledged, he wishes to know what apparition had spoken to her, or "what she had seen." Her answer is, "I saw God's ascending out of the earth."

This is precisely in the style of pagan witches, whose pretended power was chiefly exercised over the infernal deities, and bringing forth the ghost from the lowest sepulchres. By this time, Saul's imagination is filled with the idea of Samuel's appearance; and though the woman spoke of a plurality, he understands her as meaning one principal personage, accompanied, perhaps, with his usual attendants; he therefore asks, "what form is he of?" She answers, "an old man cometh up, and he is covered with a mantle." As this description exactly suited the well known habit of the prophet, Saul, from this account of the witch, without any other evidence (for it is not once intimated that he saw the apparition with his own eyes) "perceived that it was Samuel;" that is, this was the conclusion, or the belief which took place in his mind. Under this persuasion, he instantly prostrated himself on the ground before the pretended phantom.

At this stage of the process, the woman disappears in her own person; and through the remainder of the scene, by her art of ventriloquism, supports the character of Samuel, whom she had made Saul to believe to be now present, come up out of the ground. But before she could venture to make her ghost utter oracles, it was necessary to draw out of Saul the object of his inquiry. Accordingly, she puts this interrogatory into the mouth of her pretended Samuel: "Why hast thou disquieted me, to bring me up?" Are not these words precisely in the style of pagan witchcraft? Do they not explicitly recognize its powers to evoke the dead? Had the true Samuel been present, sent by God, as so many learned commentators have taught, would he have thus attributed his coming to Saul, or to the witch at Saul's instigation? Would he have thus complained of the disturbance given him, or of the force put upon his inclinations? For the words "disquieted me," in the original Hebrew, signify, "moved and disturbed by violence," and are similar to the boast of the Thessalonian witch in Lucan's Pharsalia, that she could in *actus invitus præbere deos*—"constrain the unwilling gods." Would the true Samuel, sent by God, have ap-

peared ignorant of the purpose of his mission, and humbly asked of Saul, why he had been sent for? On the contrary, would he not have opened on the delinquent with a sharp rebuke of his recourse to a witch, and at once thundered in his ears the impending judgments of Heaven? But the artful woman assumes no more of the character of Samuel, than might be consistent with the reputation of her profession; and suffers not a word to escape him tending to its disparagement—no rebuke upon herself, nor upon Saul for applying to her.

The pretended Samuel having put Saul upon stating his case, it is thus described: "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me, what I shall do." This information was amply sufficient to serve as a clue in directing the woman what response should be given by her feigned Samuel. Nothing could be more obvious and natural than this reply:—"wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" What follows in the two next verses, is but a repetition of the things which all Israel knew. Samuel had long since said to Saul: "And the Lord hath done to thee, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore the Lord hath done this thing unto thee this day." The witch knew that she was upon safe ground, while she thus confined her ghost to the very words before spoken by the Prophet.

The remainder of the response has, indeed the air of prophecy; but was, in fact, conjecture founded upon the highest probability. She knew that David, with his brave band of heroes, by whose aid Saul's former victories had generally been obtained, was now in the camp of the Philistines; that their army, in other respects, was more numerous and powerful than it had ever been before, while that of the Israelites was disheartened and in a state of dismay, partaking in the terrors of their king and commander. From these circumstances, she was led to conclude that the time was at hand when God would fulfil to David his promise of giving him the kingdom. In order to his accession to it, the death of Saul and his sons seemed necessary. She had heard Saul confessing that God had forsaken him. In this case, she well knew that his defeat and destruction were inevitable. These considerations might inspire her with the confidence to make her pretended Samuel add, "moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me. Undoubtedly the death of him and his sons was the more willingly foretold, on account of his former persecution of the witches. The Hebrew word rendered *to-morrow*, is indefinite and ambiguous, as it may mean the next day, or some future time. "It is elsewhere rendered, 'in time to come.'" Had Saul survived the approaching battle, this latitude with respect to the predicted time of his death, would have admitted of an interpretation consistent with the truth of the oracle.

[From the Independent Whig.]

OF CREEDS AND CONFESSIONS OF FAITH.

In our disputes with the Church of Rome, we contend that the scripture alone is a sufficient rule of faith and practice; and our Divines have proved it unanswerably. But when our high-church priests argue with dissenters, and those whom they are pleased to christen heretics, holy writ is not so highly complimented: It is then very subject to lead us into mistakes, and hard to be understood. It is true, 'tis infallible, and was given us from heaven to be light unto our feet and a lamp unto our paths; but still it is dark and insufficient without human aid and explanation. For, though it be exceeding plain to us of the established church of England, and proves us to be in the right in every article, ceremony and habit whatsoever; yet it is utterly hid from those who will not accept of our guidance, and submit to our authority. And therefore if they refuse to believe and obey our supplements and improvements of the bible, and to accept of the salvation, which is to be had in our church, and the church of Rome, they shall have no salvation at all. It is fit and orthodox, that men should perish for following their consciences, and for understanding the scripture without the leave of the ordinary.

Thus when they debate with the Papists, they praise the scriptures, inveigh against the imposing of opinions, and speak in the style of dissenters. But when they are pleased to rebuke nonconformists, they borrow the language of Papists, urge the authority of our Apostolic Church, and her divine right to judge for others; and deal hard language and worse usage to all that take the same privilege which they do. There is, however, this small difference between us conformists and the Schematics: We have good pay for being orthodox, and the Separatist

pays dear for being in the wrong. If these are not two good reasons for delivering him over to Satan, I despair of finding better.

In consequence of this power in high-churchmen to be the mouthmen of the bible, which, if we take their word, cannot speak for itself, they claim a right to make *creeds* for others: And this is what I am now to examine.

I think it but justice to the goodness of God to affirm, that belief, or disbelief can neither be a virtue or a crime, in any one, who uses the best means in his power of being informed. If a proposition be evident, we cannot avoid believing it; and where is the merit or piety of a necessary assent? If it be not evident, we cannot help rejecting it, or doubting of it; and where is the crime of not performing impossibilities, or not believing what does not appear to us to be true? Are men, who have good eyes, the more righteous for seeing? Or do they offend in seeing too well? Or do blind men sin, in not distinguishing colors?

When we clearly see the connexion of a proposition, or know that we have God's word for it, our assent is inevitable. But if we neither comprehend it ourselves, nor see God's authority for it, and yet swallow it, this is *credulity*, and not *divine faith*, which can have nothing less than *divine truth* for its object. When we are sure that God Almighty speaks to us, we readily believe him who cannot lie, nor be mistaken, nor deceive us: but when men speak, though from God himself, our belief in them is but human confidence, if we have only their own authority that they had it from God. Their being bishops, their being learned, their meeting together in synods; all this alters not the case. We can judge of their opinions no otherwise, than as of the opinions of men; and of their decisions, but as of human decisions.

When the articles of any *creed* appear to be contained in scripture, whoever believes *that*, does in consequence believe *them*; and then such *creed* is unnecessary. But when we cannot, or think we cannot, find them in scripture, and yet give equal credit to them, we depreciate and profane the divine authority itself, by accepting the words of man's invention as wiser and more significant than the words of God's own choosing.

We are sure that the scripture-phrases were inspired by the Holy Ghost, and as sure that our own forms and injunctions are human, and framed by pretence. It is therefore strange, that the former should be insufficient and unintelligible, and the latter infallible, and to be embraced and obeyed on the pain of damnation; and that the priests must do what God Almighty, has, without success, endeavored to do.

Besides, as the imposition of human creeds is contrary to reason, so is it also to charity. They were generally made in a passion, not to edify, but to plague those for whom, or rather against whom they were intended. They were the engines of wrath and vengeance, nor could they serve any other purpose. Those who believed them already, did not want them; and those who disbelieved them, were not the better for them. But this was not the worst of it; for they who did not receive them against their conscience, were cursed; and they who did, deserved it. So that either the wrath of God on one hand, or the wrath and cruelty of the clergy on the other, was unavoidable. If people said they believed, and did not, they mocked God and shipwrecked their souls; and if they did not believe and owned it, though they saved their souls, they provoked their reverend fathers, and were destroyed.

Whenever these dictators in faith had a mind to be mischievous, and to undo one who gave them signal offence, either by his good reputation, or good bishoprick, they began his ruin by their great care for his soul; and so invented a *creed* for him, which ruined him effectually, by giving him, as they said, to satan, but, in truth, to beggary, stripes, or flames. He therefore who had any virtue or religion, was a certain sufferer by these systems of faith, which were contrived for that purpose. The man that had no conscience nor honesty, was not worthy of their anger; or, which is most likely, was on the orthodox side, or at least quickly became a convert to it, being, like themselves, able to swallow any thing.

Thus creeds, as they were the result of revenge, pride, or avarice, were the constant precludes and introductions to ignorance, cruelty and blood; and the wretched laity were craftily, as well as influentially, made the deluded and unnatural instruments of butchering one another, to prove the infallibility of the faith-makers; who, while they were wantonly shedding christian blood, and dooming to damnation those who called upon the name of the true God, had the shameless assurance to miscall themselves the ambassadors of the meek Jesus.

And indeed, what better could be expected from men so chosen, so unqualified, and so interested, as the members of these general creed-making councils for the most part were? They were chosen from several parts by a majority of votes; and

they who were most aspiring, factious or crafty, carried it. They sprung from the meanest of the people; they were bred in cells; they popped into the world without experience or breeding; they knew little of mankind, and less of government, and had not the common qualifications of gentlemen; they were governed by passion, and led by expectation; and, either eager for preferment, or impatient of missing it, they were the perpetual flatterers, or disturbers of Princes.

These were the men, this their character. When these reverend fathers were got together in a Body, by the order of a Prince or a Pope; who, having his necessities, or the ends of his ambition to serve, chose proper tools for those purposes; they were directed to form such creeds and systems of faith, as his present views or interests made requisite for mankind to believe.

In this new employment every member, we may be sure, was forward to shew his talents in starting new tenets, or in contradicting those already started, and so to make himself considerable enough for that preferment which he was resolved to earn one way or another. And this being the great aim of them all, jealousies and hard words were carried to the most violent pitch. There was no end of their wrangling and reviling. Not content to abuse each other by word of mouth, they sometimes scolded in writing; and every reverend father drew up a bitter *bishops'ale* petition against another reverend father. Sometimes, not satisfied with volleys of scurrility, unheard of in assemblies of gentlemen, they had recourse to club-law, and made good their inventions and distinctions with blows and blood. And if the truth could not be found out by scolding, contradiction, and battle, it was not found out at all.

Thus any Emperor or Pope might have what creed he pleased, provided he would be at the pains and price of it. And for the rest of mankind, they had this short choice, to comply, or be undone.

MORAL.

Extract from an oration delivered by Rev. PAUL DEAN, Pastor of the central Universalist Church and Society in Boston, before Clinton Lodge and a number of Chap. and Lodges, assembled in Billerica on the 25th of June last.

[From the Masonic Mirror.]

PRINCIPLES OF MASONRY.

fraternity are the following, which for their authority and happy influence on the hearts and conduct of mankind, are worthy of the high respect and the devout consideration of this assembly, and the world.

1. The being of a Supreme Architect, Ruler and Guardian of the Universe; perfect in all his attributes, and worthy of the love and service of all intelligences; who rules by the right of having created and preserved, and by the power and the disposition to protect and bless forever those whom he governs. His all-seeing eye watches over us, and his all-bountiful hand ministers to the comfort and happiness of his vast creation. He is justly endeared to his creatures by his goodness; and inspires their confidence in his providence by the equity and benignity of its administrations.

2. The unity and divine origin of man. Though dispersed over the globe, distinguished by color, divided into tribes and nations, separated by laws, religion and habits; yet God hath made all of one blood, and given to each the same aversion to pain, the same desire for happiness, with the same right to avoid the one, and to acquire the other. Hence they are all God's family, and brothers to each other, having substantially mutual dependence, mutual wants, and mutual pleasures. This society as well as man is of divine origin, and its great duties of justice, benevolence, and temperance, are of universal obligation, founded in the common nature of man, and sanctioned by the will of God.

3. From this universal brotherhood of human nature, masons have always inferred that all men are bound to be helpers of each other's joy, and to practise universal charity in the relief of each other's sufferings and woes; and, therefore, that no difference of language, politics or religion, ought ever to be allowed to exclude one part of the human race from the sympathies and kind offices of the other. We admit that the formation of smaller associations within the greater, is conducive to human happiness—as nations in the world—states in a nation—districts and cities in a state—and families in a city:—each being under special obligations to their own members or households. For similar reasons men may associate themselves for the worship of God, the propagation of truth, the cultivation of social virtue, and the diffusion of charity. But none of these can absolve them from the previous obligations of universal virtue; and hence, the pride and selfishness that exclude, and the bigotry and superstition that anathematize any part of the human race, are flagrant violations of the order and the laws of heaven; while the charity that beholds a brother in a foe, and

welcomes the stranger and the child of adversity to the sympathy that feels, and the active benevolence that relieves misfortune, is both godlike and divine.

4. Masons totally disregard the selfish, proud, imaginary and hurtful distinctions of birth, wealth, and office, so much regarded among men and by the fashion of the world. At the threshold of our assembly the ruler and judge lay off their robes of office and mingle with their subjects—the priest and the Levite lay aside their sacerdotal distinctions—the Jew, the Pagan, and the Christian—the rich and the poor, the young man and the father of venerable age, all meet as on consecrated and equal ground, and hail each other as brothers. Here peace, and concord, and disinterested friendship, unite all hearts as by a holy enchantment.—Here the listening ear, the diligent hand, the faithful tongue, the warm heart, the sympathetic spirit, are honored. Here order is perfect, and founded only on personal merit. Here nothing can degrade but sloth, ignorance, and vice. With us the true nobility of man is active virtue and intellectual worth: and such nobility we all strive to gain, by aiding each other, and by doing good to the world.—Death will soon sweep to one common grave, crowns, and diadems, and mitres—robes of state, wreaths of honor, and every worldly distinction; but wisdom, and virtue, and goodness, will fit us to be kings and priests unto God—to walk with the King of kings in white, and amid the angels of heaven to wear immortal and deathless crowns of glory.

The objects of a society, founded on such principles as these, are readily seen, and need but be seen to be respected by every good man, and by all the friends of religion and humanity.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDNER, FRIDAY, DEC. 7.

QUERY. We would inquire of the *Eastern Argus* in what part of Gov. Lincoln's late Proclamation for Thanksgiving he either expressed or implied a recommendation, that we should "proclaim at the corners of the streets the infinity and sincerity of our righteousness?" A very pretty article on "Thanksgiving" in that paper of Nov. 29, says, that "in addition" to the above he "recommends to the citizens of this state to worship God by liberality of sentiment," &c.; we thought that he recommended the latter instead of, not in addition to, the practice which the *Argus* mentions.

CALCULATION. We have frequently witnessed the very shrewd and grave calculations of our orthodox contemporaries in favor of advancing the interests of the cause in which they are engaged;—such as, how much money might be collected and how many missionaries might be supported and how many perishing heathen souls might be saved by it, if every man in the U. States would leave off chewing tobacco, or taking snuff, or drinking rum, or the practice of lying in bed till after sunrise, &c. and would devote these trifling savings to missionary and other sectarian purposes. But aside from the ridiculous character of such sage calculations, we have long since failed to be convinced by them, especially as the rule they lay down may be turned as much to their injury as to their advantage. For instance. Suppose every orthodox man and woman in the U. S. instead of spending their time in digging missionary turf, or in attending conference and prayer meetings, &c. &c. during the days and nights of those "six days of the week in which thou shalt labour and do all thy work," should devote this mispent time to the doing of *actual good*, such as providing against a sick day and old age, or in taking care of, and instructing, their neglected families, or in ministering to the wants and supplying the necessities of the unfortunate, the needy and the afflicted—what a *vast sum of real goodness* might be annually done throughout our country!

But to our calculations. A thought came into our mind a few days since, directly after Thanksgiving, something like the following. There were on that day, celebrating the annual thanksgiving, about two millions of our fellow citizens in six of the United States. At least, in all probability, one eighth part of that number partook of a dinner which, calculating moderately, cost twice as much to the providers, as one of our ordinary, wholesome, every-day meals. We will say that the expense of the latter is, on an average 12½ cents, and that the cost of the former was 25 cents each for the two hundred and fifty thousand persons. Now suppose that all this additional expense was collected into one sum. It would amount to about thirty-two thousand dollars! Suppose again that this sum, instead of being expended for that which in reality did no enter any good—for he will not enjoy better health, or live one day longer on account of it—had been given to a certain number of such poor persons as would make a good use of it;—would not God have been better pleased with this method of testifying our gratitude to him, than he could be with that which consists in eating perhaps to excess? For our part we could never see how extravagant eating or drinking or carousing could

be accepted by God as an evidence of devotional thankfulness to him; but we can conceive how he would approve of these testimonies of gratitude toward him which consist in doing good to his creatures.

The thought may not be a very profound one, but, being delivered of it, we throw it on to the pile with the sectarian calculations of our orthodox contemporaries.

We take the liberty to make the following extract from a private letter from Br. R. Streeter, dated

Watertown, Nov. 30, 1837.

BR. DREW:—I have learned by conversing with several of your active agents, that they understand you to imply, in a late notice in your paper, that your next volume would probably commence with a list of 3,000 subscribers! No one would rejoice more heartily than I, in believing they understood you right. My very soul wishes abundant prosperity to the "*Christian Intelligencer*." In relinquishing the editorial concern of the publication, I committed it into the hands that I desired; and I say with solemnity, not meaning to flatter or displease, that, with the management of the work, I have been much pleased.

And in this, I speak the language of our friends generally, who are acquainted with the paper. Still its patronage, I am confident, is not such as might reasonably be expected. This is owing to a number of circumstances.

One is, that many who are favorable to the work, do not make so great exertions as they would, did they not run of the notion that it is already abundantly patronized, and the publisher and editor are getting rich and faring sumptuously every day.

Another class of your friends, (and I among the rest,) are afraid of urging people to subscribe for a paper. We just show the subscription paper, say a word or two, faintly, and give over the undertaking. For one, I mean to act, in future, with the earnestness which I feel, and let people know that the work is valuable and good.

Now, brother, would it not be well to inform your readers, as nearly as may be convenient, of the real state of the case, and ask their co-operation for the extension of the *Intelligencer*? As it will require two thousand subscribers, at least, to make the publication worth the attention of a publisher and editor, let your brethren abroad know how necessary it is that new endeavors be now made. This is the time for the friends of truth to act simultaneously, all round the country, to secure Patrons for the next volume. My friends here, have incurred a pretty heavy expense in building a house of worship, &c. but I hope they will still feel able to take your next series of numbers. One paper will answer for two families, if they reside under the same roof, or near each other. It will be my endeavor to stir up their pure minds by way of remembrance; and their generous and enlightened hearts, will act according to their convictions of propriety.

We regret that any of our friends should have inferred from a hint given some time since as to what we believed might, by their assistance, be done, that we should probably commence our next volume with 5,000 subscribers, and still more should we regret that if such were the fact, they should not rejoice in the success of this establishment, devoted as it is to the cause of truth, but should desert us and leave us to fall, because we had for a moment become able to stand alone. We are far—very far from having that number of patrons. If we had them we could afford to make the paper appear better and to put it still lower to subscribers; and we do still believe, that if our agents and friends both in Maine and other states, would endeavor to increase its patronage among their acquaintances, the paper might easily have that number of subscribers. We should then stand on as good ground as our opponents,—we could send truth as far as they propagate error.

We have ever felt a settled reluctance at asking the assistance of our friends, believing that if the paper deserved patronage it would obtain it. And we have been equally unwilling to publish any of the very many letters we have received within the year from various quarters, expressive of the approbation and hopes of their writers relative to our humble labors. But as the year is drawing to a close we have ventured so much as to publish the above extracts of a letter from the former Editor of the *Intelligencer*, trusting he will pardon us for the liberty we have taken and hoping his remarks may serve to awaken our friends "throughout the country." This is the largest, and according to its size &c. by far the cheapest paper in our order in the United States. We think its patronage ought to extend more generally in New-England and in more southern and western states. In Maine our friends have exerted themselves honorably, and they merit it and cannot but receive our warmest thanks. Still we have no doubt that even in this state our patronage might be greatly increased, and we look to our agents and friends to say under what circumstances we shall commence a new year? Shall we be encouraged? or shall we not?

We shall publish a Prospectus in our next.

ANECDOTE. "I know what makes you a Universalist," said an intelligent Calvinist to a Universalist a short time since:—"You are naturally so benevolent a man,—your heart shrinks so instinctively at the mere sight or mention of misery, that you cannot embrace as an article of faith that which your generous sensibilities do not approve." "Very well," rejoined the Universalist, "and yet my benevolence is as less than a drop to the ocean compared with the immeasurable foun-

tain in heaven. Nor can I believe that that faith can be wrong, or opposed to the merciful genius of Christianity, which originates in, and "works by love," rejecting all which love cannot approve."

We extract the following from an original communication in the *Gospel Advocate* of Nov. 17th, written and signed by "Q. A. Brownson."

"Such is the improvement we seek, such is the reformation that will be accomplished when men shall have recovered mental independence, and shall dare reason on the nature and prosperity of existing institutions: when they shall acknowledge no law but reason, no religion but justice, no morality but humanity in all its forms."

Is Mr. B. an Owenite? Would he have the "existing institutions" of Christianity, as such, over-turned? and would he reject the divine law contained in the holy scriptures? We ask these questions only because we do not know, and should like to learn, his sentiments. He writes in quite a pretty style.

A friend suggests to us that the Editor of the *Eastern Chronicle* is quite premature in his insinuation that the Rev. Mr. Tappan intentionally forgot to read the Governor's Proclamation for Thanksgiving. In consequence of the proclamation having accidentally been mislaid, Mr. Tappan gave notice in his pulpit last Sabbath, that he should defer the reading of it until the morning of the appointed day. On that day he did read it—and as far as we know his sentiments in regard to the reading of the Proclamation, he considers that if it is proper to notice the day appointed by the Governor, it is also proper to show by what authority he notices it.

Ken. Jour.

We did not say, nor was it our design to insinuate, that he did "intentionally forget," to read the Governor's Proclamation. We merely stated the fact, as we understood it, and then remarked,—as it was, under existing circumstances, very natural to remark,—that there appeared to be much forgetfulness and many accidents lately in relation to Gov. Lincoln and his proclamations,—alluding more particularly to the Bangor affair. We know that the fact, that Mr. T. did not read the proclamation on the Sabbath preceding Thanksgiving was a subject of considerable remark in this vicinity, and some, (we do not say we were among the number) were so uncharitable as to doubt whether it were not an intentional forgetfulness. But we are happy now in believing, and in expressing our belief, that the circumstance was mentioned was purely accidental. We understand that Mr. Tappan condemns openly and decidedly the conduct of such of his ministering brethren as refused to read the Proclamation. It gives us pleasure to say this of Mr. T. His sentiments on this subject are creditable to him.

NEW ASSOCIATION. A new Association of Universalists has been recently formed in Rhode Island, called the "Providence Association." The first meeting was held in Providence on the 20th ult. Rev. David Pickering was chosen Moderator, and Samuel W. Wheelock Clerk. Several interesting votes were passed in the Council, and two sermons were delivered in the chapel,—one by Rev. R. L. Killam, from James i. 25, and the other by Rev. S. Cutler, from Luke ii. 10. The Circular is written by Br. Pickering, and gives an encouraging account of the prosperity of the cause of truth in that section of New-England. The Association adjourned to meet again in Attleboro' on the third Wednesday of May 1838.

SOUTHERN CONVENTION. The Southern Convention of Universalists met in Richards, Onslow Co. N. C. on the 10th ult. We are happy to perceive by the minutes and circular of that Association, that great and increasing interest is taken at the South in favor of the doctrine in which we believe. It will not be long before Universalism will have a powerful establishment in the southern states.

The last Magazine has credited an article to the Providence Telescope which was original with us; and the last Religious Inquirer has given credit to the Magazine for another article that was first published in this paper. We should like to have credit for what belongs to us.

The (Bangor) Eastern Republican says, that "separate from a want of design and predetermination," on the part of Prof. Smith to insult the Governor, his sermon was of such a character that he deserved all the severity with which he has been treated.—The editor intimates that it was not his intention to charge us with treating Prof. S. with "injustice,"—that he designed rather to have his remarks apply to certain other editors who had been more intemperate in their notices of Prof. S.

The Waterville Intelligencer has undertaken to give "the facts" relative to this affair. The editor however is careful to give only a small, one-sided part of the "facts," and of that few, one is a false "fact," and another he does not know to be true. He had better tell "the truth and the whole truth," or say nothing about the business.

The Editor would take the liberty to suggest to his brethren and this vicinity, who wish for a portion of his labors with them on

the Sabbaths of the ensuing year, the propriety of making early arrangements, and expressing to him their desires to this effect, as he will feel bound to engage the first applications and wishes to know before-hand what his engagements are to be. By the blessing of heaven he will be able to preach a part—probably not all of the time, as he has done the past year—and, for the benefit of the exercise, is willing to ride a distance to fulfil his appointments not exceeding a half-day's journey.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

LETTER NO. 4.

TO THE REV. EZRA S. ELY, D. D.

SIR:—It is a very extraordinary historical fact; and one, which ought to make you, and your orthodox brethren pause and seriously reflect, whether you, and they are not still in the "gall of bitterness, and in the bonds of iniquity;" that as soon as our forefathers landed at the Plymouth rock, after having traversed a wide ocean, to escape from persecution in England, and enjoy religious liberty, they should set up a more unrelenting system of persecution here, than that, which they were compelled to endure there, against all those who could not in conscience, subscribe to all the absurd dogmata of John Calvin.—But as strange, passing strange, as this may seem to us, who have happily now got entirely clear of their intolerant laws, customs and oppressive institutions, it is nevertheless true. For the truth of this, I need only appeal to the historians of those times; to statutes, which are in the hands of every body, and to the public records of the country. What were the test acts of many states in the union, which thank God, are now repealed, what were they, but so many acts of proscription, and consequently of persecution, of bigotry and intolerance? I might refer to the banishments, whipping, fining, hanging, boring of the tongue, cropping, &c. of all those, who were so unfortunate as to differ in opinion on religious subjects, from the Geneva standard. The Quakers, the dissenters of the Catholics, &c. within the respective jurisdictions of orthodoxy, were proscribed for a century or more; some of them particularly the Catholics, for more than two centuries. Born and educated in this land of freedom, they were considered aliens in their native country, where reposed the ashes of their fathers. They were not considered as worthy of any of the rights and privileges of citizens. Why—What had they done to be thus disfranchised? Nothing. But they were not orthodox. They would neither betray their conscience, nor their religion; they would neither become hypocrites nor Calvinists. They were therefore proscribed.

All history testifies that, the puritans could have enjoyed liberty of conscience in England, if that would have satisfied them; and had been peaceable, quiet subjects. But that would not do. They must rule. Their own religion must be established, as the national religion, to the absolute exclusion of all others. Hence they never would intermit for a moment their rebellious, persecuting spirit, till they had brought their sovereign to the block, destroyed Episcopacy, overturned the constitution of their country, and established Calvin's Presbyterian System.—Calvin himself would never permit any one to dissent from him in religious matters, without being subject to persecution.—Knox, his disciple, not a whit inferior to his master, on the score of intolerance, left Geneva, and went to Scotland, at the commencement of their religious troubles, for the purpose of introducing Calvinism, which he effectually did with fire and sword. In a short time, after his arrival there, he, with the aid of his fellow-laborers in the godly work, set all that country in a blaze.

Beza, Calvin's successor, did the same in France, as far as he had the power.—The grand object of Calvin and his followers, has always been, wherever they could succeed, to unite church and state together; to establish Calvinism by law, and exclude from office, every man, who was too honest to become a hypocrite, or too independent to submit to their domination.—This is the grand characteristic of Calvinism, and always has been since its author first introduced it into the world in the 16th century. I hazard nothing in saying this: Neither do I hazard any thing in saying, that you, sir, and your coadjutors, have nothing so much at heart, as to form a union of the orthodox in the United States, for the sole purpose of effecting an establishment of a national religion, viz. Calvinism, by law, and proscribing all, who will not conform to your test. Were I at a loss for proof, you yourself have furnished it, in your denunciation-Sermon, to which I have referred.

That you and your orthodox brethren, in all your movements, are actuated solely, by a spirit of self-aggrandizement, a thirst for power, wealth, and domination, is a position as clear, as certain, as that there is such a thing as Calvinism. I appeal to your conscience, Sir, and ask you in the presence of your Maker, if this be not your object? But is such a spirit sanctioned by the gospel? Is such a spirit consistent with the religion taught by Christ, who said that, his kingdom was not of this world? Is persecution the fulfilment of the law of the meek and humble Jesus? If you have a conscience, Sir, you must answer these questions in the negative.—You cannot prevaricate, if you have the least just claim to integrity of heart.

I say without hesitation, that the sentiments contained in your Sermon, are ab-

solutely against the genius of the Gospel. See what the great and good Dean Swift says on the subject. "We agree, that persecution, merely for conscience sake, is against the genius of the Gospel; and so is any law for depriving men of their natural and civil rights, which they claim as men." "We are also ready to allow, that the smallest negative discouragements, for uniformity's sake, are so many persecutions." "An incapacity by law, for any man to be made a Judge or a Colonel, merely on point of conscience, is a negative discouragement, and consequently, a real persecution."—Vol. viii. p. 56. The Bp. of London says, "I consider toleration, as a mark of the true church."—Charge in 1812, as quoted by Bp. Milner, End of Controversy, p. 400. It is true, you do not, in so many words recommend the passage of proscriptive laws, against all those, who are not in sentiment, what you are pleased to call orthodox; at this time, such a recommendation would be rather too bold. It would destroy your own work. It would defeat your plans.—But you recommend an union of all the orthodox, for the purpose of excluding from office, all, who disbelieve "the fundamental doctrines of Calvin."

Could you succeed in having all the offices, under the Government of the U. S. and those under the Government of the individual States, come down to your standard of orthodoxy: to believe, or affect to believe, no matter which, every article of the Geneva Platform, then you would have but one more step to take, to accomplish all your designs against freedom of conscience and civil liberty, to get your test acts passed, annexing fines, banishment and death, for want of conformity; and then your godly work is done. Then farewell, a long farewell to all that is worth preserving in Society. That this is the plan of the orthodox leaders in the United States, I do not hesitate to aver. Could this system of proscription be carried into complete effect, agreeably to the wishes and determination of Dr. Ely and his holy workers, how would their pious souls be rejoiced. Then they could be gratified with the exhilarating sight of fines, imprisonment, banishment, whipping, cropping, hanging, embowelling, quartering, and all their attendant heart-cheering scenes: and all too, "to promote the glory of Almighty God;" and to advance the cause of the meek Jesus.

Then, then, with what rapture could you view the pious work; and "grinning horribly a ghastly smile," you could exclaim, with that fervor, that chaste derision, so peculiar to the orthodoxy of all countries, *Qua regio in terris, nostri non plena laboris*. "What country, under Heaven, is not full of the glorious exploits of Calvinistic Orthodoxy?" ERASMUS.

FOR THE CHRISTIAN INTELLIGENCER.

TO GRANVILLE C. WATERMAN.

SIR. You have stated two ideas, found in my answers to your questions, which you think are unscriptural: 1st, that it is not the will of God that all sin should now cease. And to prove this unscriptural, you have argued that God would not "now" command all men to repent, if it was not his will that they should "now" all repent. To which I reply: that in the days of the Apostles, St. Paul said, Acts, xvii. 30.—"But now (God) commandeth all men every where to repent;" (this passage you quoted.) Now, sir, be so candid as to take notice of the Jews of that generation, who certainly were a part of the men whom God had commanded "now" to repent: yet the Scriptures give us the following account of them. St. John, xii. 39, 40.—"Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—Rom. xi. 8, 10. "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. Let their eyes be darkened, that they may not see."—(although God has caused them thus to continue in sin and unbelief, that salvation might come to the Gentiles.) St. Peter saith in 1 Pet. ii. 8. "That Christ is a stone of stumbling, and a rock of offence, even to them that stumble at the word being disobedient; whereunto also they were appointed." Now, sir, it is obviously scriptural, that it is in some instances God's will that men, whom he has commanded "now" to repent, should continue, for a time, in unbelief and sin, for such benevolent purposes as he is pleased to accomplish by such means.

But if otherwise, why should the Apostle say to the Romans, vi. 17, "But God be thanked that ye were the servants of sin." If it is asked why? I answer, because, "where sin abounded, grace did also much more abound," and so the sinner is made to enjoy more grace than he ever could have enjoyed if he had never been the servant of sin. But sir, it, according to your ideas of this, all sin should "now" cease forever; then the subsequent generations would never know sin, and, of course, would never know that grace which redeems from sin; and a Redeemer, to them, would be useless.

Again, I soberly think that you lay an undue stress on the word "now," you seem not to realize that all futurity is a "now" with God, "who calleth things that be not as though they were: and that all men will 'now' repent, or be punished for their rebellion till they do repent, as God has commanded; so that the law of God will be obeyed; and all sin will cease "in the dispensation of the fulness of times," as he has promised.

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, DECEMBER 7, 1827.

N. E. BOUNDARY. We do not wish to meddle with other persons' concerns, but we may be permitted to express our convictions that the course adopted by some of our political papers both in Maine and other states in relation to our existing border difficulties is certainly unnecessary if not highly injudicious. Of what use is irritating language upon this subject? We repeat—what good can it do? Will it dispose our Authorities, whose business it is to bring those difficulties to a speedy and to us satisfactory adjustment, to be more faithful in guarding our rights as a State? If so, it may be well. But we have already such confidence in those authorities, that we believe they are even now both ready and determined to do all they can to bring these difficulties to a happy settlement. It seems to us that the course, to which we allude, may rather serve to create a Georgia fever among our fellow-citizens, throw them into a state of angry excitement and make them, intemperately, find fault with or condemn the less excited but more cool and prudent measures of our state and national rulers. Such we say may be the consequence—a consequence as unfavorable to our interests as it must be undesirable. The Governor in his Proclamation recommended "forbearance" to our fellow-citizens, and it seems to us the press ought to take the hint and profit by the recommendation. It cannot, we are persuaded, be agreeable to him to see the difficulties made worse by the spread of a fever among the people. Let us keep cool, reason correctly, determine understandingly, and, when the time calls for it, act manfully. We have not much doubt but that the lines will soon be established, and that to the entire satisfaction of Maine.

Since the above was in type, we learn by a letter just received from England, that the Commissioners on the part of the two governments have agreed upon a Map of the disputed territory, and that Mr. Gallatin will, soon, as he has now returned home, submit it to the President with those points of agreement to which both parties have arrived.

CONGRESS. The first session of the 20th Congress commenced its winter session at Washington, on Monday last. Much important business is to come before that body which we hope may receive the undivided and patriotic attention of all its members. It is thought that the election of Speaker, which was probably made on Monday, will determine the political character of the House as it relates to the present Administration. Mr. Taylor, the late speaker, it is presumed was run as the Adams candidate, and probably Mr. Barbour as the Jackson candidate. We guess (Yankees are permitted to guess) that the Jackson candidate has been elected. We shall endeavor to present our readers with all the proceedings of Congress that would be likely to prove interesting to them.

WASHINGTON'S STATUE. The statue of Washington by Chantry, which arrived in Boston some time since, was put in its place a few days ago in a new recess annexed to the state house in that city, and can now be seen by any person who visits Boston, on any day, Sundays excepted. The whole cost of the statue and the place in which it is erected, was about \$16,000. The likeness is said by good judges to be remarkably striking. Some of the compatriots of Washington have seen it and can hardly persuade themselves that it was not indeed their own beloved General.

Mr. Calhoun has been elected Member of Congress from the District in Kentucky, lately represented by Mr. Young, deceased. He is in favor of the present United States Administration.

We inadvertently stated last week, that the *Genius of Temperance*, a new paper about to appear in Augusta, would be published semi-weekly;—we should have said semi-monthly.

FOR THE EASTERN CHRONICLE.

THE BEST INTEREST OF GARDINER.

MR. EDITOR:—I wish to inquire why there is not a greater interest felt in this town to centre a portion of the country trade here? Certainly in many things our village is not behind hand in prosperous enterprise, but for the attainment of this object we seem to have closed our eyes. The flourishing villages above us seem to consider it as a primary and main object to open such avenues to the back country as will concentrate with them its trade. Our location is as good for this purpose as either of the adjoining villages, yet they have much greater facilities and are constantly adding more, while we are only "lookers on in Venice." I would point out one improvement and ask the reader just to cast his eye upon the map of Maine, upon that portion lying west of us, as far as the Androscoggin river. With that rich, agricultural and lumber section we have no direct intercourse. The towns of Monmouth, Leeds, Lisbon, Lewiston, Liv-

ermore, Greene, and many others are as near, or nearer to us than they are to Hallowell or Augusta, yet the travel, as the roads are now located is nearer to either than to us. Now with a little exertion we may get the trade of all those towns, and it is hoped that our citizens will at once see how they are passively sacrificing their interests when a unanimity of exertion and enterprise would secure to us a valuable trade of which we are now deficient.

From a careful examination of the natural features of the country to the west, I am persuaded that roads may be made leading to this village, at no great expense, which will not only make this a nearer market for the inhabitants of that section, than the villages above, but will also present fewer obstacles, in the shape of hills, &c. than do the roads to those villages.—A word to the wise ought to be sufficient.

A CITIZEN.

At the Annual Communication of Freeport Lodge, held Dec. 8d, 1827, the following officers were elected for the ensuing year.

R. W. ROBERT R. KENDALL, M.
W. ASA BAILEY, S. W.
W. JOEL KELSEY, J. W.
Br. JOSEPH LUFKIN, Treasurer.
Br. S. DILLINGHAM, Jr. Sec'y.
Br. JEHIAL ELDRIDGE, S. D.
Br. JOSEPH MITCHELL, J. D.
Br. WM. ESTES, Marshall.
Br. ENOS SAWYER, S. S.
Br. ALFRED SOULE, J. S.
Br. T. R. DILLINGHAM, Tyler.
[Comm.]

The London papers of Oct. 16, contain an account from Corfu of Sept. 24, of the measures taken by Vice Admiral Codrington, at Navarino to prevent the troops brought out by the Egyptian fleet—from making a landing at Hydra—by which if the report be true, it is probable that another massacre, conflagrations and wanton outrage has been prevented. The report of the blockade is confirmed by intelligence from Zante of Sept. 22, and from Navarino, of the same month. The latter article mentions an interview of the British and French Admirals with the Egyptian Pacha, during which they expressed their determination to establish an armistice *de facto*, between the Greeks and Turks, by interfering their forces to prevent the effusion of blood.

Accounts also from Lord Cochrane, are more favorable. They speak of the capitulation of a Turkish garrison near Missolonghi. The details will be found interesting.

It would seem from the Augsburg Gazette, that no actual rupture of the allied powers, had taken place 19th of Sept. The drogonian of the three Ambassadors had on the 14th paid a visit to the Turkish Secretary, with a view to obtain the real determination of that government, with regard to the threatened determination of the christian powers. This conference resulted in nothing definite; but it puts an end to the reports, that the ambassador had left the Turkish Capital or had even come to that final resolution. It was even hinted that the Turks might yet be induced to yield to the force of circumstances.

Bost. Ev. Gaz.

Advices from St. Petersburg are to the 8th of October. It is said that the Emperor Nicholas insisted more positively than ever on the proposals of pacification made to the Porte. A St. Petersburg paper of Sept. 29, states positively that "the news of the rejection of the mediation by the Porte, arrived at that capital on the 16th of that month."—This report is, however, doubted in the London papers.

The St. Petersburg Journal of the 6th October gives an account of another affair, which took place near the village of Vanau, between the Russian troops and a body of 3000 Persian cavalry. A conflict ensued, but the Persians were repulsed and driven back towards Ordabad.

Gibraltar letters and papers to the 2d of October had been received in London. The Emperor of Morocco had sent a deputation of Moors to purchase fast-sailing vessels as cruisers. They were accompanied by a son of the Bashaw of Tangier, but had not succeeded in their mission at the date of these accounts. The vessels wanted were supposed to be intended to cruise against the flags of the northern European nations.

A patent has lately been taken out for a new process of making steel, by the impregnation of iron at a higher temperature with carbon in a gaseous form.—Bost. Cour.

A private letter from Berlin, speaks of a second treaty relative to the pacification of the East, which is about to be negotiated, as is said in London, and which is to be signed in addition to the three Powers, by Austria, Prussia, Sweden and the Netherlands. The necessary instructions to the Ambassadors of these Powers in London, and a speedy termination to their negotiations.

The Queen of Spain was to leave Madrid the beginning of Nov. for Valencia, where she was to be joined by the King.

The Austrian Observer contains a manifesto of the Greek Convention, recommending strict concord among the Greeks and removing the seat of Government from Napoli to Egina.—N. Y. pap.

On Friday evening, the 10th inst. a trunk, containing \$11,250, belonging to the Bank of Orange County, N. Y. with some other articles and money, was missing from on board the steam-boat Constellation, Crutenden, just as she was about to leave the dock in New-York, and has not been heard of since. Mr. Phillips, who was entrusted with the money to carry to the bank, says, that he handed the trunk into the captain's charge for a few moments, and when he returned to inquire for it, it was not to be found. Some person had probably watched an opportunity, and seized it, the moment the captain's attention was drawn from it.

Fatal Duel.—A meeting took place at Weehawk yesterday morning between Mr. Wm. G. Graham, assistant editor of the N. York Enquirer, and Mr. Barton of Philadelphia, in which the former lost his life, having in the second fire, received the ball of his adversary in the groin, which caused his death in about half an hour. We have been made acquaint-

ed with the origin and process of this affair, but deem it unnecessary to enter into any details—suffice it to say that the dispute which caused the meeting took place at a convivial party, at a friend's house. Thus has another victim been offered at the shrine of false honor—and that one too, has, within a week, condemned, in his editorial capacity, the wicked and foolish custom.—N. York Gazette.

Patent Water Wheel.—The Dover, N. H. Republican states that Mr. Elijah Skinner, of Sandwich, has patented an improvement in the open Single Screw, or Spiral Water Wheel, called the *Open Screw Water Wheel*, which promises to be of great utility. This wheel is used by placing it horizontally in a river parallel with the current and where the depth of water will admit, wholly immersed, giving the water free passage into the screw or float boards. In small streams, where there is but little head and fall of water, this wheel may be used in a similar manner to the tub wheel, by means of the water passing through a long hollow cylinder in a perpendicular, or an oblique direction. The advantages claimed for this improvement are, that these wheels may be used to advantage in slow and deep currents where dams cannot conveniently be built, without obstructing navigation, and may also be used in tide waters with the ebb and flow of the tides, or in floating mills, or at the bow or stern of vessels for working the pumps, &c. and lastly its cheapness of construction.

The type that were left below this town, by Allen Jack, as noticed in an advertisement of our last paper, have been brought to this place, and were easily identified as belonging to this office. They consisted of about 5 or 6 lbs. in weight. It will be recollected by many of our citizens that the above celebrated personage, Allen Jack, some two months since, was seen parading the streets with two pistols and two dirks, threatening vengeance on some persons who had crossed him in the object of his affections. The storm at length subsided, but it will appear from the sequel, that his vengeance was wreaked on the up-offending type of this office. On opening the pack it was found to contain the name of the girl he made so much noise about, set up in all the different kinds of type in our office, from seven lines pica (a type found in the largest hand-bills) down to the smallest size.—Of all the love adventures within our recollection, this certainly caps the climax.—Indianapolis paper.

Elective franchise.—Dr. Franklin was once a member of a body in which it was contended that a certain amount of property, (fifty dollars we think) shall be required for voting. The Doctor was opposed to it. "To day," said he, "a man owns a jackass worth fifty dollars, and he is entitled to vote; but before the next election the jackass dies. The man in the meantime has become more experienced; his knowledge of the principles of government, and his acquaintance with mankind, are more extensive; and he is therefore better qualified to make a proper selection of rulers—but the jackass is dead and the man cannot vote. Now, gentlemen," said he, addressing himself to the advocates of that qualification, "pray inform me in whom is the right of suffrage? in the man or in the jackass?"

Errors of the Press. When it is known that from fifty to a hundred thousand types are picked up singly and put in their proper places for each day's paper, it will not appear extraordinary that occasionally one or two of them will get into the wrong place, or that in making up a body containing so many small parts, errors should sometimes occur.

Mutiny and Death.—On Thursday last, whilst the ship Hogarth was lying in the stream, one of the crew, named John Shaw, an article Seaman, attempted to leave the vessel in the boat with an individual, who, it seems, went on board for the purpose of enticing him away. The crew being in a very mutinous state, from the too free use of ardent spirits, assisted him in carrying into effect his purpose. The mate, Mr. W. Betts, was seized by several of the crew in his attempt to resist the outrage. Shaw having succeeded in getting into the boat, the mate attempted to frighten him by pointing a loaded pistol in that direction, and threatened to fire if he did not return. His threats, however, being disregarded, he discharged the pistol without any intention of injuring any one. But the morning being dark and hazy, and the persons in the boat not being distinguishable, the ball struck Shaw and caused his death. On Mr. Betts being brought before Judge Bay and it appearing he was acting in the discharge of his duty, in suppressing a mutiny, he was released on his own recognizance. Charleston paper.

Worcester Coal Mine.—We learn that a wealthy and enterprising gentleman of Boston, has become interested in the Worcester Coal Mine, and that he will commence working it soon. We may therefore expect that it will be so thoroughly explored, as to determine whether coal of a better quality than has been heretofore obtained, may be found there; and, if there cannot, that means will be devised to ascertain the most profitable use of such as may be procured. Worcester Spy.

Brutal Outrage.—Yesterday, D. O'Sullivan tailor, of this city, shot his wife with a musket; the woman is much injured, but we believe it is not thought it will occasion her death, he is, however, lodged in gaol, to await the decision of the law.—St. John's (N. B.) paper.

A gentleman of Philadelphia has invented a door of the following construction. The lower part of it is so constructed that when the door is closed, a small longitudinal panel is pressed down by a spring, so as to exclude that unwelcome-portion of air, that visits our fire-sides through the chinks and crannies of loosely hung doors.

A meeting of naturalized citizens of Irish birth and parentage has been held at New-York, and a committee appointed to receive subscriptions for the erection of a monument to the memory of Thomas A. Emmet Esq.—His Excellency De Witt Clinton has been appointed to deliver an Eulogy, and Wm. Sampson, Esq. to write a biography of that distinguished lawyer.

A hint to Newspaper Readers.—In a country news-room, the following notice is written over the chimney: "Gentlemen learning to spell are requested to use yesterday's paper!" Berkshire American.

William H. Crawford has been elected Judge of the Superior Court of the Northern Circuit of Georgia.

Mr. Vance and Mr. Carson, rival candidates for Congress in North Carolina last August, have fought a duel, in which the former was shot through the body. The place of meeting was on Saluda mountain, near the S. Carolina line.

The booms extending across the Androscoggin river, near Brunswick Falls, have been carried away again; and with them about \$6000 worth of timber.

A large barn in the Northern Liberties, Philadelphia, with a large quantity of hay, two horses, and a cow, were destroyed by fire on the night of the 25th ult.

TO READERS AND CORRESPONDENTS.

We cannot consent to notice again the person who writes in the Belfast Gazette over the abused signature of "A Christian," until he shall have arisen at least to the dignity of being contemptible. The inference which we drew in our paper of Nov. 16th, from what he gave as the characteristics common to Pharisees and Unitarians, was strictly legitimate, and he cannot but know it. If he is dissatisfied with it, he must keep his premises to himself. We knew however at the time—to use a homely adage—that "a wounded pigeon would flutter."

We have not room this week for Br. Street-er's late Thanksgiving discourse. It shall appear in our next.

MARRIED.

In Levant, Me. on Wednesday the 28th ult, by Hon. Isaac Case, Rev. FREDERICK A. HODSDON of Levant, to Miss MARTHA ANN WEBSTER, of Hermon.

In Topsham, on the 2nd inst. by William Booker Jr. Esq. Mr. Simon Day of Durham, to Miss Lucinda Graves.

In Boston, by Rev. Henry Ware, Capt. John Devereaux, to Miss Eliza Ann Leach.

In New-York, M. M. Noah, Esq. editor of the Enquirer, to Miss Rebecca, only daughter of Mr. Daniel Jackson. Alas! Mrs. Royal.

DIED.

In Roxbury, Mr. Joseph Davenport, aged 74.

In Dorchester, Mrs. Mary White, aged 90.

In Taunton, Mrs. Hannah W. wife of Mr. Samuel L. Crocker, and daughter of the late Isaiah Thomas, Jr. Esq.

In Saco, Mrs. Beulah Putnam, wife of the senior editor of the *Maine Palladium*, aged 29.

In Cornville, Miss Judith French, daughter of Mr. Richard French, aged 22.

In Schaghticoke, N. Y. Mr. John Knickerbocker, aged 77. His wife died at the same hour and moment a year before.

TAILORING.

RONALD McDONALD

WOULD inform his friends and the public that he has taken the shop formerly occupied by P. Keith, next door to J. D. Robinson's store, where he intends carrying on the *TAILORING BUSINESS*, and hopes from the experience he has had in the same to give good satisfaction to all who may favor him with their custom. GETTING attended to at the shortest notice. Gardiner, Nov. 30, 1827.

To-morrow

THE CUMBERLAND AND OXFORD

CANAL LOTTERY,

13th CLASS,

WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

SCHEME.

1	Prizes of	\$1500
2	-	900
3	-	800
6	-	100
12	-	50
300	-	4
1800	-	3

Whole Tickets 3 dollars.—Quarters 75 cents.

Gardiner, December 7.

WALLET LOST.

LOST in Gardiner village a WALLET containing a note running to William West Jr., signed by Thos. W. Smith, for 13 dollars and 8 cents and sundry memoranda of no use to any person but the owner. Whoever has found said Wallet and will leave it at the *Intelligencer* office or with the subscriber in Augusta, shall be suitably rewarded. GREENLIEF WHITE.

Augusta, Nov. 28.

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Notice.

ALL Persons indebted to J. D. ROBINSON, whose notes or accounts are of long standing will confer a favor by liquidating the same by the first of January next.

FOR Sale at this office, by H. Sampson, Bowdoinham, and by the Editor in Augusta, *Whittemore's Dialogues* between a parent and his child, one on Matt. xxv. 46, and the other on John v. 28, 29. Also Ballow's *Child's Scriptural Catechism*. Price 6 1-4 cents each.

WET NURSE WANTED.—Inquire at this office. Gardiner, Nov. 23.

BUFFALO ROBES.

P. SHELDON has for sale a few prime Buffalo Skins, uncommonly cheap for Cash. Nov. 25.

CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE. 38.

ALMANACS FOR 1828.

Maine Farmer's—Thomas Farmer's—New-England Farmer's and CHRISTIAN ALMANACS for sale at the GARDINER BOOKSTORE by the groce, dozen or single, at the publishers prices.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

BLANKS—for sale at this office.

